

THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY
AND FREE RELIGIOUS FELLOWSHIP

ESTABLISHED IN 1842

REGISTERED AS A NEWSPAPER

No. 5779

Saturday, April 11, 1953

Price Threepence

NEW DAWN?

THE EVENTS that are coming from Moscow can only be received with a sense of gratitude. If by any chance they should turn out to be fraudulent then the future cannot be any worse than the past under Stalin; so it is wise to regard them not only perhaps at their "face value" but having a more promising value underneath.

There can be no mistaking the moral courage behind them, as it must seem to those who can know nothing of what is going on under the surface in the mysterious land of Russia. Every act of the loosening of tension being made now is an implicit criticism of the man who ruled that country up to a few weeks ago. The release of the arrested doctors is even more than that. It is an implicit admission that other such arrests and the state trials that followed them were fraudulent. The men who can make that admission before all the world deserve respect. If the release of the doctors is not merely a move in the palace politics of the Kremlin but a genuine upsurge of the human spirit then the faith that has sustained many during the past dark years has been justified. There was always the belief that under all the forms of tyranny there was a human spirit that could not be crushed and that sooner or later would come into its own.

If all that is happening in and from Moscow proves to be what it seems to be, a new gesture of humanity, then the West need not be superior about the past, but only deeply grateful that at last, possibly, a new dawn is breaking for world civilization.

One Thing Certain

But the lesson to be learnt from it all is bitter indeed. In this contemporary world one man could in effect rule the world. If, with the passing of Stalin, peace can be made in Korea, then the horrible fact stands out that millions of people have been killed in Korea because of the policies—or wishes—of that one man. The whole world has been held in fear, in what has been called a cold war. What is equally important, innocent individual men have been judicially murdered. It is hard for the mind to grasp the significance of it all. How was it possible for one man to do this? What indeed is the psychology that lies behind the amnesty of prisoners at his death? Was that an act of relief, sorrow or joy? There is no way of knowing. Only one thing is certain, if these events coming from Moscow mean what they seem to mean, the human race handed itself over willingly to the tyranny of a man they chose to call great.

The Legend

Let there be no recriminations against the Russians. The human race called Stalin great. The direct and inverted adulation paid to him at his death bespoke the values men placed upon what he was. The *Inquirer* protested at the time. Men everywhere in one form or another built Stalin into a legend. They declared that his actions were great. And if the Russians turned themselves into the instruments of such an inexplicable tyranny then let those in the West who made no contribution towards it, with their own particular values, be the first to cast the stone.

Inverted Admiration

For Stalin cut deep into the modern predicament. He was the debased representative of the whole range of modern escapism that attempts to turn away from religion by inventing substitutes for it. Stalin did not invent himself; others did that for him; they made him fill the emptiness that their own failures had created. Here was the ruthless cruel man of power, judged with respect by the world outside his own country. He did things. He had the power to move people around. Whilst serving the mass he despised it; and the response of the mass in his own country was adulation, and outside it inverted admiration. Here was the man who could—like Hitler and Mussolini—say, "Shoot him," and the victim was shot. About Stalin now a whole literature will grow up, as a literature will surely grow around Mussolini and Hitler. It is probable now that a cash value of importance can be placed upon anything written in their own handwriting. Even their signatures can be sold for considerable sums. This debased cult is the cult of those who desire to live with or worship the obvious. The gangster type, with a little extra civilization and culture added, is blown up into the great man, and men crouch unconsciously before the idols they have created. How many ikons in certain countries in Europe have changed places during the past few years? It is a terrible fact, but true, that in certain countries when the ikon of Hitler was taken down that of Stalin was put up. It is terrible but true, that the ikon of Stalin has appeared side by side with the ikon of Christ. Those who do that kind of thing and submit themselves to it must bear the horrors they bring upon themselves. No one has the right to cry peace without making the effort to bring peace within the heart—and peace within the heart is something unknown and unheard.

of in the glare of the obvious that people choose to enlist to, in all the tawdry values of contemporary external existence.

Another Breathing Space

It may be no extravagant thing to assume that at last some light is coming from the East. It probably will not last long. But it will give men another chance, another breathing space in which to save themselves. It is wrong to assume that all the responsibility for the future will rest upon Russia. It will, in part, rest upon the manner in which the civilizations of the West can respond to what appears to be the miraculous resurgence of the human spirit against tyranny. Policy is not made in high places, it is made in the multitudinous responses about the whole meaning of life that come from individual people.

SOCIAL SERVICE SUPPLEMENT

Continued from Last Week

I. THE CHALLENGE OF COMMUNISM

By Wallace Tavener

WE are to mention here the chief matters that turn in the Christian's mind as awareness of the struggle between east and west is forced upon him.

(1) It is against all our better wishes and hopes that we find ourselves involved in this historic struggle. These wishes and hopes, however, might be little more than the amiable and lazy desire to be left alone, to retain the status quo, to have our comfort of mind and indifference unshaken. Such things cannot be given the status of Christian expectation. "Without contraries there is no progression" was a discernment of Blake long before the dialectical philosophies of Hegel or Marx. And before Blake, also, it was often observed how reason advanced by debate, and life throughout was enriched by antagonism. The New Testament itself is a record of creative conflict.

(2) The intimidating thing about the east-west struggle is that it is being conducted in its overt form by gigantic state-powers. These power-confrontations are notoriously blind, mindless, non-moral. But they constitute some of the biggest facts of history, and now loom over the life of man as an inscrutable destiny. It is no use pretending they do not exist, or that they can be wished away with a few sighs and pious phrases. The enormous confrontation is there, and we are in it. It remains for us to distinguish as we can between good and bad advices amongst the confused shapes of policy and possibility.

The two parties are two huge combinations of striking power, and while they are thought to be roughly equal we have what is called a balance of power. Britain is the old exponent of this doctrine, and the Truman administration in America took it over in the policy of "containment." The project was to impose the idea of balance of power on an unwilling Kremlin and force to the surface in Russia the doctrine of peaceful co-existence instead of victory. The new American government represents an impatience with the balance of power idea, and seems to be tempted by hopes of victory for its side in the more aggressive policy of "liberation." It may be a turn for the worse, and it is clear that Britain approaches the new policy with a sober reluctance.

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The pacifist in every Christian should not give way, or concede anything, except in the face of incontestable arguments of genuine realism. While it might be brought to hope

for the best from the balance of power, it could be induced to see nothing but uninhibited lunacy in the seeking an occasion to fight it out. In the doctrine of the balance of power there is the idea of holding off war in a power-ridden world. As between two evils which pathetically represent our present range of possibilities the preferable choice is clear. While the balance is a balance caution on both sides prevents the worst from happening. It is a limited outlook in a situation of great danger. But while the balance lasts there is always the chance for forces to come into play, new forces, unpredictable forces, which will alter the temper of one or another, or both, of the powers confronting one another. If this sort of peace, called now "the cold war," could be kept for a generation or 50 years the experience and mentality of peoples must by then have undergone some change. To that end all humane men should dedicate their efforts.

(3) Within the framework of a balance of power what changes could we expect and try to advance? First, the strength or weakness of the west rests on its economic principles. If we were to experience another collapse like that of 1929 it would probably capitulate without a struggle to the east. The first positive thing we have to undertake is the doing away with the anarchy of western capitalism. At this moment there is much talk of the possible instability of the internal situation in Communist Russia; it is probable, however, that the fate of the world depends more upon the unstable situation in the Capitalist west.

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Another provision of the same sort (i.e., strengthening our position by intelligence and humanity) would be to bring the great "backward" peoples on to our side by making it clear that we not only need their friendship but seek their good. Africans and Chinese can be thought of in connection with this challenge. Long before 50 years are up the Chinese will be the biggest power in the world, and we can make no doubt she will not be a satellite of Russia for ever. Our aim should be to see that we do not make her our permanent enemy in the meantime. It certainly is not an easy programme, nor a short-term one, but the British, as distinct from the Americans, would clearly like to pursue it. In the case of the Africans we have the 19th century problem of social justice in Britain now set on the enormous scale of continental and racial unrest. If we cannot somehow lay the foundations of friendship with China and justice in Africa we shall have lost the struggle, war or no war.

On the other hand if we find this kind of strength in peace it will not need to be put to the test of war. The wise man and the Christian man will see here that the arguments from prudence chime in with a concern for goodness. That is a combination of motives very much liked in this part of the world (and very properly so) and the Christian should not hesitate to throw all his weight into their presentation together.

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(4) As to communism our business surely is to point out that this is not the enemy to be destroyed by guns. We did not go to war over the nationalization of the telephone, nor do we go to war with ideologies even if they are, like Roman Catholicism, intolerant by nature. The struggle of to-day is taken up because our independent development as a nation and a society is threatened by conspiracy, enforcement, suppression and domination from outside. Russia is an autocratic, expanding and devouring power. She was this under the Tsars and, after twenty-five years of restraint, has reverted to an unlimited coveting of power. That communism is not the issue is demonstrated in a trice by reference to the story of Yugoslavia.

The Christians for their part have been talking communism from the beginning. The people struck dead for their sins in the New Testament were a couple who tried to evade Apostolic communism. It was some part of Christian teaching through many centuries and even Thomas Aquinas postulated it as the basis of his sociology. What communism involves from the Christian point of view is a searching matter for

discussion and experience. Whatever comes of that we cannot join those who use the name of communism as a term of abuse. If communism has gone irretrievably into the current vocabulary of abuse what has taken its place in the Christian vocabulary?

(5) The Christian, by nature, is prepared to bring into view his own defects, whether or not he censures the other man's. We say we want Russia to become more liberal and humane socially, but there is need for us to become more rational and humane economically. We are not entitled to look for the one process without the other. No Christian can make recrimination a substitute for repentance. Russia is struggling against the incursion of liberalism into her society as America is struggling against the welfare state in hers—and not only America, of course. Probably, given time, both tendencies will go into reverse. Not to-day, but in the future, a rapprochement may be possible. The opportunity for that should be the preoccupation of our good will.

(6) The world is dangerous. It is not made dangerous only by ill-will but by good-will also. If, for instance, the Chinese were content that a million of their population should die annually from starvation the peace of the world would be less disturbed. Yet who shall say that their discontent is an evil thing? We should indeed have the sense of danger, but not the mood of dismay. One feature of the over-all situation should even give us some feeling of elation. For the whole world is now organized on the basis of a division into two. The whole thing could break up in an apocalyptic convulsion, but, on the other hand, should any resolution of this division come about, we would have a world at last under some kind of unification. The cold war might be seen to be the threshold to that event. One does not have to have much imagination or historical sense to see what sort of an event that would be in comparison with all that has gone before in the story of man. For the first time we should be able to tackle the work of justice with reference to the whole of humanity, and not within the scope of one small, fortunate and wealthy nation.

II. THE POOLING OF WORLD RESOURCES

By Kenneth Twinn

THAT the world is one is a statement which is accepted by all thinking people, and by it they mean that anything that happens in the U.S.A., Persia, U.S.S.R., Kenya, Germany or Peru may have, sooner or later, a direct or indirect effect upon the daily lives of those living in France, Pakistan, Indonesia, Poland or the United Kingdom, and vice versa. They mean that modern transport and communications are so much more rapid, that no one territory can remain in complete isolation from others, however distant. A Bedouin Arab, living as his ancestors did thousands of years ago, has rescued an airman forced down with his plane in the arid desert; a French radio amateur talks to his fellow enthusiast in south Brazil; an ordinary Dutch railwayman exchanges letters in Esperanto with a Japanese hairdresser; a citizen of Los Angeles hears of an important event in Cape Town before it has happened (so to speak, according to the timing of it by the clock).

In this country during the last quarter century, great strides have been made to reduce the inequalities which existed between fellow-citizens, whereby the poverty of some was to be found side by side with the luxury of others. It is felt that all should have an equitable share in the wealth and resources of the country. In spite of the two world wars, the standard of living of thousands of people has been raised as never before: there is now no valid excuse for the under-nourishment of any child or adult and no case which could not be easily

and quickly remedied. Not so in the world as a whole, however. As has been pointed out, "two-thirds of the men, women and children on earth live their lives surrounded by squalor, hunger, disease, starvation, illiteracy, and premature death" or again, "only one-sixth of the people in the world live in regions where there is enough food to go round."

The writer of the last statement is the chief information officer of the United Nations Food and Agricultural Organization, which has the facts. He continues, "And things are getting worse . . . every day there are 75,000 additional people in the world." This increase in the world's population is only aggravating an already appalling situation. It is not new in the history of man: it is as old as man, but for the first time in history not only does man possess the means to remedy the situation but suffering people are beginning to know that the means exist. The world's population is outstripping the world's production so fast that Lord Boyd-Orr can make the gloomy but justifiable prophecy that "this old world is rumbling on to its destruction . . . and probably not one of our great-grandchildren will ever touch a really satisfying meal." But it is also a fact, and a cheering one, that the world's potential production is far from being fully exploited. While in Great Britain agricultural production can be increased mainly by improved methods, in Persia, for instance, where nine-tenths of the people are under-nourished only three per cent of cultivable ground is being cultivated.

The religious person should see this problem as a challenge to the practical application of his fundamental axiom of the brotherhood of man. Men are their brothers' keepers, and the mere fact of this disparity of standards of living, together with the availability of the means to overcome it should spur the religious person on even more than the threat to his great-grandchildren's comfort or well-being. The call which Mr. Truman voiced in his inaugural address in 1949 must appeal to every nation and individual making any religious profession:

"We must embark on a bold new programme for making the benefits of our scientific advances and industrial progress available for the improvement and growth of under-developed areas . . . For the first time in history, humanity possesses the knowledge and the skill to relieve the suffering of these people . . . Our aim should be to help the free peoples of the world, through their own efforts, to produce more food, more clothing, more materials for housing, and more mechanical power to lighten their burdens . . . It must be a world-wide effort for the achievement of peace, plenty, and freedom . . . Only by helping the least fortunate of its members to help themselves can the human family achieve the decent, satisfying life that is the right of all people."

For, of course, food is only one, though perhaps the most pressing, of the needs of the less prosperous peoples. Food cannot be adequately distributed, indeed, without a fully developed transport system; a transport system cannot be fully developed without more industrialization. They all go hand in hand. But this cannot be sustained by the present economically developed countries, and more must be done in the world's "depressed areas" themselves. Modern techniques in industry and the production of energy must be extended; water power, solar and atomic energy, all offer further possibilities of utilization, though some of these are still in their infancy. The problem is too vast for one nation to tackle alone: it needs the co-operation of all the technical skill and resources available.

It is perhaps necessary here to dispel two fears which these possibilities arouse. The first is that the increase in production will merely increase the population at a faster rate and therefore not raise the standard of living. The general tendency in history has been, however, that a rising standard of living leads to a decrease in the growth of population, even in spite of a falling death-rate, whereas a two per cent increase in production would outstrip the present increase in population. This for certain reasons must be accomplished in over-populated regions by industrialization, and in under-populated

regions by agricultural mechanization. The other fear is that the industrialization of other parts of the world would adversely affect countries such as Britain which depend on exports for the purchase of food and raw materials. But industrialization does not diminish a country's imports of manufactured goods; indeed, it tends to the opposite, though it may alter the character of the goods imported, so that Britain, for instance, would have to adjust its manufacture to changing demands.

Much has already been done in "pooling" the world's resources. The United Nations Relief and Rehabilitation Administration (U.N.R.R.A.) tackled the emergency of hunger and destruction after World War II and was succeeded later by the International Refugee Organization and the U.N. International Children's Emergency Fund. While in due time, it is hoped, these organizations will cease to be needed, more permanent agencies exist under the U.N. F.A.O. (Food and Agriculture Organization) has dealt with nutrition, animal diseases, soil conservation, irrigation and other matters in various countries; W.H.O. (World Health Organization) has fought malaria, tuberculosis, venereal disease, as well as taught maternal and child health and hygiene in parts of the world where this was necessary; while the International Bank for Reconstruction and Development and the International Monetary Fund have provided the finance for development projects; U.N.E.S.C.O. (U.N. Educational Scientific and Cultural Organization), whose policies have been much criticized, has nevertheless helped to improve educational facilities in many backward areas. Details of the work of these organizations can be read in the publications of the U.N. and U.N.A.

In the British Commonwealth, a separate Colonial Development Scheme has been launched, which has had success with forestry in Swaziland, gold in British Guiana, agriculture in Eastern Nigeria, cotton in Gezira (Sudan). The failure of the ground-nuts and the Gambia poultry schemes brought some opprobrium upon the Colonial Development Corporation but it is safe to say that it has profited from those instances (costly though they were) and that such blunders, while they are a solemn warning, do not invalidate the idea. The Colombo Plan for South-East Asia is the latest and most ambitious of these projects, but for various reasons, mainly financial, it seems to be now in a critical state.

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The character of the practical problems encountered in world development cannot even be mentioned here: they are touched upon in some of the booklets and pamphlets listed in the bibliography. One point should be emphasized: the need to enlist the support at all levels of the local governments and peoples, and hence the need for education and training and the growth of democratic institutions. World development is not a short term matter: it is a very long term one; it is not a problem for one generation alone but for many to come. It demands the best brains and skills: there are still many "worlds" for man to conquer. But above all, the central idea of the Kingdom of God must ever be kept before our minds. It must be the motive and guide of all our endeavours.

(Bibliography: See further, *War on Want* (Association for World Peace), Gollancz, 1952, 1s.; *Charles A Coulson, F.R.S.: Contributions of Science to World Peace* (Alex Wood Memorial Lecture, 1953), Fellowship of Reconciliation, 1s. 6d.; U.N.A. publications, U.N. News, etc., passim.)

Cinema

Young Chopin, at the Berkeley Cinema, is the first film about Chopin to have been made in Poland. His native environment has undoubtedly inspired this presentation of the composer's early life, and Polish actors give authenticity to a film which, in parts, is impressive and moving. As would be expected there is a rich background of music—Bach, Mozart and Paganini—as well as Chopin, but conspiracy and revolution at times play too large a part, and tend to overbalance the central theme. One thing the film does supremely well; it explains, in a more graphic manner than is possible in biography, much of the pain and sorrow that is at the heart of Chopin's music.

R.L.

COMMENT

"An Arresting Word"

WHEN I read the complaint of John Forman in the *Inquirer* at the use of the word "Interregnum," I couldn't help thinking that he was somewhat unjust to "ordinary working people," when he said that they were being left "just bewildered" by such a word. In order to come to any conclusion about whether in fact 66 per cent of workers are ignorant of the meaning of the word, one would need to extend one's inquiries to a very large number of individuals picked at random. After all, however, the real test is not whether one can go to a man, and ask him what "interregnum" means, and get the right answer; but rather, whether the ordinary man, seeing the word in a proper context, would fail to understand its significance. I rather think that in such a case the result would be more satisfactory, for, after all, is not every child who has reached the sixth standard in a primary school conversant with the main events of the seventeenth century, including the Interregnum, of which presumably he has been taught the meaning? I should have thought that the average man would be much readier at supplying a meaning to "interregnum" than in interpreting Blake's hymn (No. 142 in H.W.), even though the individual words may be simple. Probably the reply of the Secretary of State for War last year on the question of literacy in the Army would give a better test. He said that of 121,648 National Service men who joined the army in one year, 850 were illiterate, whilst 24,330 others were below the category of normal attainment, that is, approximately what one would expect from an average child leaving school at 15. At that rate, "interregnum" might be too difficult for one-fifth, rather than two-thirds, which is much fairer to "the average man." Whether, however, the word should be used to refer to the gap between pastoral charges is a different matter.

The Meaning of the Incarnation

DR. E. L. Allen, the Modern Churchman, who is so well known to readers of the *Inquirer*, has recently given a most interesting account of the Incarnation from a modernist point of view. He points out that Christian views of that doctrine have oscillated between the acceptance of its uniqueness, and a tendency to universalize it. Greek Orthodox scholars, mystics and members of the Society of Friends have, in general, taken the latter standpoint; for them Jesus is the symbol of the relationship between God and man; but orthodoxy, instead of conceiving the divine-human relationship as one of personality and love, has been concerned with "substances," a conception borrowed from the fusion of metals, the mixing of liquids and the hybridizing of animals.

But, says Dr. Allen, as soon as the relationship between God and man is thought of in terms of love and personality, we can see that there is no such thing as a relation between divine nature and human nature in general, but only between God and individual human beings. "God is not substance: he is love." We must not think of Jesus as supplied from birth with divine nature; "he grew up into such incarnation as was achieved in him, and it was throughout ethically conditioned." Dr. Allen would prefer to see the word "incarnation" abandoned, if only because it suggests a presence of God in human life that comes about by mere "arrival" there, and not by an appeal to our freedom.

How, then, is the presence of God in Jesus Christ related to his presence in other men; what is the distinction between ourselves and Jesus? Is it one of degree or of kind? These categories are rejected as inappropriate. Nevertheless, Jesus is for Dr. Allen the point in history at which God becomes radically clear and inescapably challenging; and his conclusion is that Jesus is the standard at which one seeks continually to test one's own life.

When one remembers the scanty biographical details of the life of Jesus, one feels that a big step from the known to the unknown takes place in this reasoning; but to me the whole article was extremely illuminating as showing the degree to which advanced thought within "the churches" is approximating the Unitarian position. It used to be precisely

the chief offence of Unitarians that they regarded Jesus as "growing up" into such incarnation as was achieved in him.

The Deserted Village

THE information that there are in Britain about 1,300 sites of deserted villages, one on the average for every year that Britain has been the home of the Anglo-Saxons, must have surprised most people. Changes in the direction of industry, great epidemics like the Black Death and the foundation or dissolution of abbeys account, no doubt, for most of them. In many cases they would be victims of changes that represent, on the whole, economic gains for the community, the significance of which hides the misery that the process has brought to many humble individuals.

The Old Testament tells of a similar process in Palestine, on a wholesale scale, that developed between seven and eight hundred years before the Christian era, and the results of which we can read about in the Books of Amos and Isaiah. We see it in such maledictions as Is. v. 8-10: "Woe to them that join house to house, that lay field to field, till there be no room, and ye be made to dwell alone in the midst of the land! In mine ears saith the Lord of hosts, of a truth many houses shall be desolate, even great and fair without inhabitants," and when in Ch. vi we read of the cities "being waste without inhabitants, and houses without man, and the land becoming utterly waste, and the Lord have removed men far away, and the forsaken places be many in the land," the desolation, apparently, is not the result of war, but the result of oppression and economic processes. There are some who believe that the conditions against which Isaiah and Amos protested were the result of the substitution of payment by money for the primitive processes of barter. Money, in the sense of valuable metal stamped as being of a definite value, is thought to have originated in the Kingdom of Lydia; and as its use spread southwards, the peasants through ignorance were always liable to be worsted in the new kind of business transactions, with the result that as a class they gradually fell into the hands of the money-lenders, suffering the fate painted so vividly in the pages of Amos and Isaiah.

Commentator.

IT OCCURRED TO ME

By Muriel Hilton

SOME years ago at the beginning of the war Dr. Walford Davies delighted and sustained many of us by his talks on "The Tranquil Mind." He told us that this state of mind could best be achieved by looking on the simple beauties of nature, by enjoying music and poetry and by cherishing our friendships. During the war many proved the truth of his words and found other ways as well to help maintain peace of mind. One of these was by the realization of the power of silence, for silence is one of the strangest experiences in life. In J. B. Priestley's play, "Johnson over Jordan," Johnson before passing over the Jordan pauses at an inn and is reminded there of the things that have illumined his mind. He remembers in his school days certain lines of poetry, heroes from his favourite books, and later the meeting with his wife and the subsequent birth of his children. And he says to his school teacher at the inn at the end of his life, "Ever since I saw you last these many years I think I have been foolish and ignorant, for you taught me long ago that in these voices which come so easily when we call upon them I would find wisdom and beauty. Though I remembered this, and sometimes when business was not pressing and pleasure began to pall I heard the echoes of the voices again, but I did not ask them to give me their treasure."

Johnson is typical of the average man who in the harrassing affairs of everyday life forgets that it is in silence that those treasured voices are heard. He like most of us found that his most memorable experiences had a quality of silence surrounding them, though through his own negligence these moments had been comparatively few. All art, music and poetry are rooted in silence and are best apprehended in silence.

Knowing our interest in religion someone very kindly sent us an American periodical which had proved to be very helpful to her. I read a few pages but soon put the magazine down. The organizers of this movement promised material prosperity for those who believed the tenets of their faith, and they gave testimonials of those who had reaped material rewards by following their advice. Their religion sounded like a quack medicine, a cure-all for everything. It all sounded so easy, so very easy.

My mind went back many years to an office colleague who called himself a Unitarian Quaker. He had made a firm resolve since starting out to earn a living that he would take no money from any dishonest enterprise. Again and again he gave up his position because he refused to be involved in cheap trickeries. This was in the days when work was not easy to get and he was often unemployed. He was a poor man and remained unshaken. Many of his colleagues thought he had been a fool in his less fortunate days, but I suspect that many had a sneaking regard for him. A man who had a profound admiration for him said, "He is one of God's fools." The pity is that there are not more of them. That man's life is the answer to those who think that religion is an easy thing and brings an easy prosperity.

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It is a wise man who knows what he wants out of life, but it is even a wiser one who when reaching his aim knows how to enjoy it.

I knew a man who at the age of forty decided that for the next twenty years he must accumulate as much money as possible. "No working beyond sixty for me," he used to repeat. To acquire the amount of money he deemed necessary such concentration and time were needed that gradually his interests outside business were dropped. He had no time for the little courtesies of life, the give and take of social intercourse and it was not long before his wife went her own way. He realized his ambition, sold his business only to find that his days were unbearably long and dull. A few years passed, then after a short illness he died. The doctor said that he had no desire to live. When his will was announced in the paper everyone was staggered at the enormous sum he had left. The story can of course be repeated over and over again in every town, but it is well to remember it sometimes for it seems that it is how we live our forties that determines to some extent the rest of our lives.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

What is Art?

Sir,—I should like to thank Mr. Crabtree for his most interesting article, "What is Art About?", but I am not sure whether I agree that "art is concerned with the effective expression of emotion. . . ." That is probably true of music and poetry but in the visual arts it seems to me that works concerned with the expression of emotion are the least successful. If one can make a quick survey with the mind's eye, of the most familiar schools of painting, e.g., Florentine, Dutch, French and English, the overall impression would seem to be one of tranquility, which is not exactly an emotion. Therefore the well-known phrase "Communication of feeling" is I think a more apt one for the visual arts. "Feeling" can be used in a very much wider sense than "emotion," as for instance in many famous portraits in which the artist betrays a "feeling" of some kind for the sitter, but no emotion.—Yours,

London.

Beryl Lee.

Young People Welcomed

Sir,—May I, through your columns, again remind readers of the suggestion made by everyone who has the future of our denomination at heart, on every possible occasion: that a valuable way of increasing understanding between ministers and young people is for them to meet each other Sunday by Sunday at their Church services. Every Church provides such opportunity at least once, and generally twice each week, the next occasion

being April 12, 19, 26, etc. Hundreds of adult worshippers will be in their accustomed places and representative groups of young people, sharing their fellowship in a personal way would accomplish much of value. Interested young people are most welcome to write to the ministers of their nearest Church for details. We do understand that for some the difficulties are very great, but we should be failing in our duty if we did not let our young people know that they are wanted and welcome in our midst.—Yours,
Manchester, 19,
J. H. Watterson.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: 19s. 6d. per annum (post free).

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Address: 14 Gordon Square, London, W.C.1.

TEL: EUS. 7334 Editorial: EUS. 2912

NEWS REVIEW

London: Brixton: At the annual meeting held on March 27 an illuminated address was presented to Mrs. Sydney Martineau, for many years the faithful chairman of the committee, marking the deep affection and gratitude of the congregation. At the annual meeting Mrs. Martineau was again elected chairman. The address was beautifully executed by Mr. A. Pound, the secretary of the church. A permanent graph of attendances was displayed at the meeting. It showed a slow but steady increase in the congregation since the opening of the new temporary church three years ago. Seven new members have joined during the past twelve months.

Newcastle-upon-Tyne: Church of the Divine Unity: The Annual Meeting of members of the congregation was held on Monday, March 30, 1953. The secretary's report, the financial statement, and the reports from the various groups, clearly indicated that 1952 had been a very successful year.

The chairman, Mr. G. Sanderson, announced with regret that Mr. J. Metcalf Philipson had expressed his desire to retire from the Management Committee. Tribute was paid to Mr. Philipson's devoted service to the church over a great number of years, with particular emphasis on his efforts in connection with the building of the present church. Indeed it is impossible to assess the value of Mr. Philipson's work in this direction.

In moving a resolution of confidence and appreciation to the Rev. J. H. Coram Davies, Miss F. Railton said that the Church of the Divine Unity had been blessed by having the leadership of men of the calibre of Herbert Barnes and Coram Davies. In assuring Mr. Davies of the love and loyalty of his people, Miss Railton said focus must always lie on the spiritual side of church life and made a plea to members not to expect their minister to be president of every society; serve on every committee; and attend every social function. Wise counsel indeed!

Kingsford: There was a very large congregation of adults and children at the Mothering Sunday Service conducted by the Rev. Stanley Mossop. During the Service sons and daughters received flowers to give to their mothers.

At a recent Confirmation Service eleven young people, who had received instruction from the minister, were received into the Chapel membership. The minister, assisted by the Vice-Chairman (Mr. D. W. Douglas), of the Chapel Committee, conducted the Service, and Dr. Alfred Hall delivered an impressive Confirmation sermon.

On March 28 a successful Spring Fayre was held in aid of the Chapel funds. It was opened by Mrs. D. W. Douglas, and Mrs. A. W. Cowburn presided.

Emma Catherine Herdman

The Ancient Chapel of Toxteth has suffered a grievous loss in the early death of Miss E. Catherine Herdman, a life-long member of the Chapel, serving on the Committee for many years and latterly as Vice-Chairman.

A daughter of the late Sir William Herdman, Professor of Biology in Liverpool University, she shared his scientific interests. After graduating at Cambridge, she returned to be a lecturer in the same department of science.

Reared in a family distinguished for public service (her mother was a daughter of Alfred Holt), she used her wealth to help numerous good causes, among which housing, child adoption, adult education, and women's education in the University held a prominent place. Her generosity and personal assistance were given without stint. It was all done with such modesty that few will ever know the extent of her help. When she lost her parents and only brother (killed in the First World War), she adopted

three children, and devoted her life to their upbringing. She was a remarkable woman, of strong character, wide cultural interests, and deep human sympathy. The reality of her religious faith was manifest in the utter unselfishness of her busy life.

A large and representative congregation assembled in the Ancient Chapel to pay a last tribute of respect and love at her funeral service, which was conducted by the Rev. F. Heming Vaughan and the Rev. Dr. P. N. Tindall, F.H.V.

E. E. Wrigley

A Tribute

As one who worked in the closest harmony with the Rev. E. E. Wrigley for many years, may I be permitted to add a personal word to the moving tribute already paid to him in your columns? Those who have not known "Ted" Wrigley as I have will not be able to realize how fine a soul has gone from amongst us. His heart was great with "love of the brethren," and the services he rendered his colleagues in the ministry cannot be numbered or their worth estimated. I never heard him utter a hasty or an unkind word, nor did I ever find his judgment upon persons and situations to be at fault. He brought a calm reflective mind, enriched by deep insight and wide culture, to bear upon every problem as it arose, and his deep faith in God and noble serenity of purpose supported him through the varied vicissitudes of life. Though beloved by his innumerable friends, he was cherished most dearly within the intimacy of his wonderfully happy family life, and nothing rejoiced him more in his later years than to mark the development of his gifted children, rich in intellectual power and strength of character, to a young manhood and womanhood full of promise for a useful, and one truly believes distinguished, future. Now he has gone, and for some of us it is as though the night sky were illumined by a new and ever-shining star.

"Out of the stress of the doing,
Into the peace of the done."

H.C.

THE SAMUEL JONES FUND

The Income of the above fund is applied in augmentation of the salaries of such conscientious Dissenting Ministers as shall stand most in need of assistance, as the Trustees shall approve, preference being given to those who have been students of Manchester College, Oxford.

The Managers meet annually in October for the purpose of making grants. APPLICATION must, however, be in hand NOT LATER THAN JUNE 1, and must be on a form obtained from the Secretary, HERBERT GIMSON, 46 Ladbroke Square, London, W.11.

Holiday Accommodation

Pleasant private hotel used by Unitarians, Quakers, etc. Twin-bedded rooms average 6 gu. (according floor) including "extras" such as gratuities, early tea. Medically commended for early holidays; mild; sheltered. Slumberlands. Two Lounges. Meat or Vegetarian. Informative Brochures free. NORMANHURST, Sea-front, St. Leonards, Sussex. Best position, 3 mile Prom.; near Orchestra, curative baths. Opposite boating, fishing, own beach tent.

Holidays Abroad

Unitarian Holiday Parties to LUGANO May 20 - 30, to LAKE LUCERNE July 14 - 24 and August 11 - 21. Write Rev. G. Parkinson, 32 Windsor Road, Doncaster.

Miscellaneous

WANTED by young minister. Private accommodation in N. London area, near Northern Line tube. Two rooms and partial board. Write Box No. 10.

Pastoral Psychology postal study course. Twelve papers embodying a simple practical technique for self-revelation leading to understanding intimate and social human problems. Papers posted at fortnightly intervals: inclusive fee Two Guineas. Available from:—D. Lawson-Wood, Ph.D., 85a Abingdon Road, W.R.

Birth

KNOWLES—On April 4, 1953, at Oxford, to Elisabeth June and Oliver Knowles—a son.

Marriage

DAY—BRIGGS—April 4 at the Unitarian Church, Gainsborough, by the Rev. Alan Taylor of Pontypridd—June Day to Cedric Briggs.

Death

ADEY—April 1, Norah Evelyn, devoted wife of John and mother of Antony, of Lyman, Cheshire, and dearly loved daughter of Mrs. Emma Haughton and sister of Ethel Belton, of Liverpool.

THE CALENDAR OF THE CHURCHES

SUNDAY, APRIL 12, 1953

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
 ADWORTH, Unitarian Church, Knowley Road, 11.15 and 3, Rev. B. GILL
 ASTRICHAM, Dunham Road Chapel, 11, Rev. ELSFETH VALLANCE, 6.30, Rev. A. W. VALLANCE
 ASTLEY, Unitarian Chapel, Manchester Road, 11 and 6.30, —
 BATH, Trim Street Chapel, Unitarian, 6.30, Rev. A. F. O. THOMAS
 BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
 BELFAST, First Church, Rosemary Street, 11.30 and 7, Rev. H. McLACHLAN
 BENNELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Mr. J. NICHOLAS
 BILLINGHURST, Free Church, South Street, 11.15, Rev. J. MARTIN HALL
 BIRKENHEAD, Unitarian Church, Beasborough Road, 6.30, Rev. EDGAR W. HEEL
 BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
 BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath 6.30, Rev. RONALD MCGRAW
 BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. F. D. JONES
 BLACKPOOL, South Shore, Lytham Road 11 and 6.30, Mr. G. ATKINS
 BOLTON, Bank Street, 10.30 and 6.30, Rev. J. GORDON DAVIES
 BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
 BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
 BOSTON (Lincoln), Free Unitarian Church, 6.30, Rev. C. SIMPSON
 BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. L. REDFERN
 BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. F. A. BULLOCK
 BREIDWATER, Christ Church, Dampier Street, 2.30, Sunday School, 6.30, Rev. W. H. CORDELL
 BREIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
 BRIGHTON, Christ Church Unitarian, New Road, 11 and 6.30, Rev. W. WADDINGTON
 BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BIRTLES
 BRISTOL, Oakfield Road, Clifton, 11, Rev. A. H. BIRTLES, 6.30, Dr. D. C. GREEN
 BURNLEY, Unitarian Church, 3, Trafalgar Street, Rev. W. HILL WARREN
 BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE
 CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
 CARDIFF, The West Grove Unitarian Church, 11, Children's Service, 6.30, Mr. E. W. KINGDOM
 CARLEIS, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. ROBERT H. WALLINGTON
 CHEATHAM, The Church of the Great Companions, Hamond Hill, 3, Mr. JAMES NICHOLSON
 CHESTERFIELD, Elder Yard Church, 10.45, 2.30 and 6.30, Rev. E. STANLEY PETERS
 CHORWINTON, Chapel, Atherton, 10.45 and 6.30, Rev. KENNETH TWISS
 CONLEY, Staffa, Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITMAN
 CREWE, Free Christian Church, Beach Street, 3, Rev. E. D. EVANS
 CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
 CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (also 6.30, First Sunday in the month)
 DEAN ROW, 10.45, — SYDAL, 6.30, Rev. G. D. FOOTE
 DENTON, Wilson Street Chapel, 11 and 6.30, Rev. JOHN GILL
 DERRY, Fyler Gate Unitarian Chapel, 6.30, —
 DITCHING, Old Meeting House, 10.45, No Service
 DONCASTER, Free Christian Church, Hall Gate, 11, Rev. G. W. PARKINSON, 6.30 Dr. DONOVAN TARRANT
 DOVER, Adrian Street, Unitarian Church, 6.30, Rev. E. G. GREEN
 DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
 DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. SCOTT L. JONES
 DUCKWELL, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHEAD
 EDWINGHAM, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER
 EEXTER, George's Chapel, South St., 6.30, Rev. F. HANCKINSON
 GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
 GLASGOW, St. Vincent Street Unitarian Church, 11, Rev. ALEXANDER REID
 GLASGOW, Unitarian Church, Fyrian St., 10.45 and 6.30, Rev. H. G. WOODFORD
 GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CHISH
 HALE CHAPEL, Hale Burn, 10.45 and 6.30, Rev. JOHN STORER
 HALIFAX, Northgate End, 10.45 and 6.30, Rev. W. H. PAYNE
 HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENNISON HILTON
 HENCKLEY, Great Meeting, Bains Lane, 11 and 6, Rev. M. CONSTANCE HARRIS
 HORMHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL
 HUNTSFORD, Fitzwilliam Street, 10.30, Rev. DUDLEY RICHARDS
 HULL, Park Street Church (Unitarian), 6.30, Rev. RALPH PHILLIPSON
 ISLE OF WIGHT, NEWPORT, Unitarian Christian Ch., 11 and 6.30, Rev. W. J. CARTER
 KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIERCE
 KNOTFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MORRIS
 KNOTTSWORTH, New Meeting House, 11 and 6.30, Rev. H. WHITAKER
 LANCASTER, St. Nicholas Street Church, 10.30, and 6.30, Rev. L. HALL
 LEIGH, Mill Hill Chapel, City Square, 10.45 and 6.30, Dr. E. W. WILSON
 LEICESTER, Northcote Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
 LEICESTER, The Grange, East Road Street, 11 and 6.30, Rev. LEONARD MARSH
 LEICESTER, Victoria Hill, 6.30, Rev. WALTER LONG
 LEWIS, Waverley Chapel, 11, Rev. WALTER LONG
 LINCOLN, High Street, Unitarian Church, 6.30, Rev. H. W. KIRKALL
 LIVERPOOL, Ancient Chapel of Trench, 11 and 6.30, Dr. P. N. THOMAS
 LIVERPOOL, Booths Free Church, 6.30, —
 LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KIRK MURPHY
 LIVERPOOL, Garsfield Chapel, 11, Rev. DUNCAN P. STEWART
 LIVERPOOL, Hamilton Road, Everton, 6.30, Rev. B. L. GILLAND
 LIVERPOOL, Hope Street, 11 and 6.30, Rev. D. GLAN MORGAN
 LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. E. GORDARD
 LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG
 LONDON, Blackfriars Mission and Standard Street Chapel, 6.30, Rev. D. P. MAW
 LONDON, Broom, Ellis Road, 11, Rev. E. G. LEE
 LONDON, Essex Church, Palace Gardens Terrace, Northing Hill Gate, 11 and 6.30
 LONDON, Rev. J. C. BALLANTYNE
 LONDON, Fount Gate, Upper Lane, 6.30, Mr. J. J. GORDON
 LONDON, Golden Grove, Hoop Lane, 11 and 6.30, Rev. JOHN CHRYST
 LONDON, Hackney, New Grove Free Church, Chesham Place, 6.30, Rev. D. P. OGDON
 LONDON, Hampstead, Randolph Hill, 11, Rev. D. P. MAW
 LONDON, Highgate Hill Unitarian Church, 11, Rev. EDGAR T. PUTIN
 LONDON, Highgate Hill, 6.30, Rev. A. FRACKOC
 LONDON, Kensington Unitarian Church, Upper Street, Finsbury Hall, 7, Rev. V. FOX
 LONDON, Kilburn, Unitarian Christian Church, Quek Road, 11, Rev. VICTOR FOX
 LONDON, 7.15, Junior Church
 LONDON, Levenshoe Unitarian Church, High Street, 11, Rev. D. P. OGDON
 LONDON, Levenshoe, Levenshoe Road, Kew Green, 6.30, Rev. G. E. HALL
 LONDON, Levenshoe, Levenshoe Road, Kew Green, 6.30, Rev. J. W. DUNNELL
 LONDON, Richmond Free Church, Richmond Road, 11, Rev. G. E. HALL
 LONDON, Richmond, West Hill Lane Unitarian Church, 11.30, Children's Church 6.30, Mr. J. R. THOMAS

LONDON, Wandsworth, Unitarian Church, East Hill, 11 (also 6.30 1st Sunday in month)
 Rev. A. FRACKOC
 LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sunday
 LONDON, Wood Green Unity Church, Newham Road, 6.30, Rev. G. J. GRIEVE
 LUTHERAN, St. Anne's (Amsell), Unitarian Church, Channing Road, 11 and 6.30, Rev. H. CHASTREE
 MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
 MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Mr. DAVID C. DOSE
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. FRED KENWORTHY
 MANCHESTER, Failsworth, Dob Lane Chapel, 6.30, —
 MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. F. CUTTER
 MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS
 MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Mr. J. HAMMERTON
 MANCHESTER, Platt Chapel, Rusholme, 6.30, STUDENT, Unitarian College, Manchester
 MANCHESTER, Renshaw Street Mission, 6.30, Rev. A. J. HEALS
 MANCHESTER, St. Paul's Chapel, Whitefield, 10.45, STUDENT, 6.30, LAY PREACHER
 MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 6.30, Rev. A. E. POTTS
 MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Supply
 MANFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
 MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
 MIDDLESBROUGH, Free Christian Church, 6.30, —
 MIDDLESBROUGH, Old Road Chapel, 6, Rev. JOHN EVANS
 MORECAMBE (see Lancaster)
 MORETONHAMPSTEAD, 3, NEWTON ABBOT, 6.30, Rev. C. G. TOONE
 MORLEY, Christian Church, Stamford Road, 10.45 and 6, Mr. EDWIN SHAW
 NANTWICH, Old Chapel, 6, Rev. E. D. EVANS
 NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30
 Rev. JOHN MATHER
 NEWCHURCH (Rosedale), Bethlehem Unitarian Ch., 10.30 and 6, Rev. E. B. SHORT
 NORTHAMPTON, Kettering Road Church, 6.30, Mr. D. MOPFORD
 NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
 NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM
 OLDWICK, Unitarian Church, Birmingham Street, 11, Children's Service, 6.30
 Rev. H. A. GORE
 OLDMAN, Lord Street Chapel, 10.45, Rev. T. E. NUTTALL, 6.30, Y.P.L. Anniversary,
 Mr. DEXA MACKENZIE
 OXFORD, Manchester College Chapel, 11.30, Rev. L. A. GARRARD
 PADHAM, Neeseth Unitarian Church, Knight's Hill, 10.30, Rev. W. HILL WARREN
 PABE LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH
 PLYMOUTH, Unitarian Centre, Houndscroft Road, 11 and 6.30, Rev. E. H. KESLEY
 POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. EDWIN PENN
 PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES
 PRESTON, Unitarian Chapel, Church Street, 6.30, Ladies' Sunday, Mrs. D. JONES
 RINGWOOD, Hants., The Meeting House, 6.30, Mr. ERIC KAY
 ROCHESTER, Blackwater Street, 10.30 and 6, Rev. W. BURN
 ROZEMERHAM, Church of Our Father, 10.45 and 6.30, —
 SALE, Atkinson Road, 11, STUDENT, Unitarian College, Manchester
 SCARBOROUGH, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. WILKINS
 SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MOORE
 SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. SOKELL
 SHEFFIELD, Unity Church, Crookston Road, 11 and 6.30, Rev. E. D. DAVIES
 SHEFFIELD, Upper Chapel, 11, Rev. G. STANLEY WHITEY
 SHREWSBURY, High Street, Unitarian, 11 and 6.30, Mr. GEORGE EVANS
 SIMONMOUTH, High Street, Unitarian, 11 and 6.30, Rev. W. C. NEWTON
 SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Rev. H. J. ROBINSON
 SOUTHERN-ON-SEA, Darnley Road, 11, Children's Church, 6.30, —
 SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
 ST. HELENS, Corporation Street, 6.30, Rev. DUNCAN P. STEWART
 STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HODGSON
 STOCKPORT-ON-TYNE, Wellington Street, 6.30, Supply
 STOURBRIDGE, Parkview Unitarian Chapel, 11 and 6.30, Rev. ROSALIND LEE
 SWANSEA, Forward Free Christian Meeting House, 11, Rev. BAIL VINEY
 SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. VINEY (also 11, First Sunday in the month)
 SWINTON, Swinton Hall Road, 10.45 and 6.30, Rev. ERIC WILD
 TAUNTON, Mary St. Chapel, 11 (and 6.30, 1st Sunday in month), Rev. W. H. CORDELL
 TAUNTON, The Abbey Chapel, 3.15, Rev. E. H. KESLEY
 TAYNSIDE, Old Meeting House, Ashford Road, 6.30, Rev. G. KERRI
 TONKES, Unitarian Church, 10.45 and 6, Rev. M. JONES
 TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. CHARLES EASTON
 TROUBROUG, Congreg Unitarian Church, 11 (1st Sunday in month) and 6, Rev. A. F. O. THOMAS
 WALLASEY, Memorial Church, Manor Road, 11, Rev. EDGAR W. HILL, 6.30, Mr. DAVID PATTERSON
 WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. E. W. DEAKIN
 WATFORD, Friends House, Derby Rd., (by permission), 7.30, (Last Sunday in the month)
 WEST BROMWICH, Lodge Road, 6.30, Mr. B. IRVING
 WEST KESLEY, Brookfield Gardens, 11 and 6.30, Rev. A. D. WILLIAMS
 WHITBY, Flowergate Chapel, 6, Miss N. GILL
 YORK, St. Salvator's Chapel, 6.30, Rev. T. BERTY DAVES
 THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 14 Gordon Sq., W.C.1

AUSTRALIA
 ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GORDON
 MELBOURNE, Unitarian Church, Collyer's Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m., Rev. V. JAMES
 SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. J. B. TOWLER. Mimeo Telephone LX 5321
 UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Gable Alley, Melbourne, C.1. Minister: Rev. W. BUTTERLEY. Meetings as advertised
 UNITARIAN COMMUNITY CHURCH, Austin Road, Salford (Vic.) S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BUTTERLEY

CANADA
 MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street 11, Rev. ANNE CHAMBERLAIN
 TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. BOWEN
 VANCOUVER, B. C., Unitarian Church of Vancouver, 1530 York Avenue West, 11
 Rev. JOHN A. CLARK
 WINNIPEG, First Methodist Church, Sergeant and Banning, 11, English, 7, Icelandic
 Rev. P. M. PETERSEN

NEW ZEALAND
 AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. MASON
 WELLINGTON, Unitarian Free Ch., Tindley's Buildings, 280 Lambton Quay, Supply

SOUTH AFRICA
 CAPE TOWN, East Street, 11, Sunday School, 7, Sunday, Rev. MATTHEW C. RICHIE

The General Assembly of Unitarian and Free Christian Churches

ANNUAL MEETINGS

(Commemorating the Twenty-Fifth Anniversary of the Assembly)

Conway Hall, London
(except where otherwise stated)

London: Tuesday, April 21 to Friday, April 24

Outline of Chief Events

TUESDAY, APRIL 21

- 2.30 p.m. SUNDAY SCHOOL ASSOCIATION ANNUAL MEETING (Gordon Square).
4.30 p.m. INFORMAL RECEPTION (Essex Church).
7.0 p.m. ANNIVERSARY SERVICE.
Preacher: Rev. A. L. Agnew, B.A., D.D., O.B.E. (Essex Church).

WEDNESDAY, APRIL 22

- 10.0 a.m. PRESIDENTIAL ADDRESS AND ANNUAL BUSINESS MEETING.
1.45 p.m. ANNUAL BUSINESS MEETING CONTINUED.
7.30 p.m. CONVERSAZIONE (Stern Hall, Seymour Place, W.1).

THURSDAY, APRIL 23

- 10.0 a.m. COMMUNION SERVICE.
Preacher: Rev. P. C. Whiteman, B.A. (Gordon Square).
11.15 a.m. ESSEX HALL LECTURE. "THE SOCIAL FUNCTION OF A UNIVERSITY."
Speaker: Sir Hector Hetherington, Principal of Glasgow University.
2.0 p.m. SECTIONAL MEETINGS (Women's League, Lay Preachers' Union and Ministers' Meetings).
7.0 p.m. PUBLIC MEETING. "25TH ANNIVERSARY FORUM" — "THE PAST, PRESENT AND FUTURE OF THE GENERAL ASSEMBLY."
Chairman: The President, Rev. H. Crabtree.
Panel: Dr. S. J. Kennett,
Rev. Barbara Thomas,
Rev. D. E. Richards, B.A., B.D.
Questioners: Rev. K. Treacher,
Miss Madeline Edwards.

FRIDAY, APRIL 24

- 10.0 a.m. CONFERENCE ON INTERNATIONAL AFFAIRS.
Chairman: Miss M. Stevenson.
Speakers: Professor Dexter Perkins, Moderator of the American Unitarian Association.
"Liberalism in America."
Rev. K. Twinn, M.A. "Liberalism in Europe."
Rev. H. L. Short, M.A. "In Commemoration of Castelli and Servetus."
12 noon CLOSING ADDRESS. "FORWARD IN FELLOWSHIP."
Rev. Denbigh Hilton.

RESOLUTIONS AT THE ANNUAL BUSINESS MEETING

In addition to routine resolutions the following will appear on the agenda. Any minister or delegate desiring to put forward an amendment should send it without delay to the Secretary in writing, with the name of the Seconder.

COUNCIL RESOLUTION

"That Clause 9 of the Constitution be amended to read as follows:—

CONSTITUTION OF THE COUNCIL.

The Council shall consist of not more than 48 members selected as follows:—

- 21 Ministers (nearly 14 lay and 7 ministerial) to be elected annually by the Assembly at their Annual Meeting in accordance with By-Laws to be made as hereinafter provided.
1 Minister each to be appointed by not more than three distinct Representative Associations covering Great Britain as may

be approved from time to time by the Assembly on the recommendation of the Council. A Representative Association may for the purposes of this Rule consist of more than one Association.

- 1 Member to be appointed by the Non-subscribing Presbyterian Church of Ireland.
- 1 Member to be appointed by the Governing Body of the Presbyterian College, Carmarthen.
- 1 Member to be appointed by the Governing Body of Manchester College, Oxford.
- 1 Member to be appointed by the Governing Body of the Unitarian College, Manchester.
- 3 Members to be co-opted triennially by the Council.
- 4 Honorary Officers.

The Council shall be deemed complete and duly constituted, pending the election or appointment of members by the bodies or persons entitled to elect or appoint members, provided that at least 21 members have been elected to the Council. Members elected or appointed by any bodies or persons shall be elected or appointed for three years, or until their successors have been elected or appointed.

and further, that Clause 3(d) be amended by deletion of the words: 'on any matters, except the election of their Representatives on the Council'."

N.B.—The CONSTITUTION will be found on pages 16-18 of the Year Book.

SWANSEA UNITARIAN CHURCH RESOLUTION

Suffering of Animals:—"That this Annual Meeting of the General Assembly of Unitarian and Free Christian Churches desires to record its conviction that all sports which cause unnecessary suffering to animals should be condemned.

And, that while it does not express an opinion on the issue of vivisection it does assert that such experiments should be undertaken only when no other cause is open; that in all cases the least possible suffering should be inflicted on the animals concerned; and that the number of Government inspectors should be increased in some proportion to the increase in the number of experiments since the passing of the 'Cruelty to Animals Act' in 1876."

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